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THE
THEOLOGY OF PREPOSITIONS

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THE THEOLOGY OF PREPOSITIONS.

THE preposition is the most important of the less obtrusive parts of speech. It expresses relationships between one substantive and another or between a substantive and a phrase which are essential to intelligent speech at any rate in the family of languages to which both Greek and our own belong. Some of these relationships were expressed in ancient Greek by inflexion, and at the time when the New Testament Scriptures were composed the language was at a stage of development at which the preposition¹ was beginning to encroach upon inflexion in the expression of these relationships. As we shall see in the course of this paper, the preposition possesses what we might call a root meaning which it imparts to the phrase of which it forms part, although this meaning generally operates throughout a wide range. On the other hand the sense of the preposition is naturally modified² by the force of the noun which it governs. The two form a unified phrase in which the preposition is often the dominant partner.

A part of speech which is of such importance in syntax is bound to be of importance in theology also. There are of course two current methods of approaching the relationship between theology and philology and of determining theological principles. The one is to make up the mind first on matters of doctrine and then to impose the theories so arrived at upon the pages of Scripture and to force the language to comply with them. This can be done within certain limits with some plausibility in a manner that avoids detection. The method is not confined either to liberal or conservative, but it is not the method that will be followed in this paper. The other method is to determine as exactly as possible the meaning of the words and sentences of the text and to attempt no theological definition until that is so far as may be settled. Here perhaps a word of warning is necessary. I have mentioned a "root-meaning" in the case of prepositions. By this I do not mean the sense which a given word may or must have had in a distant past, determined by etymology. Etymologies are of interest to the linguistic historian and of importance in determining the affinities and development of a language. They are of little value for the determination of the usage³ of a word at any given

¹ This is the normal course of development in most of the languages of the Indo-European family. The use of prepositions in the place of inflexion is one of the most marked characteristics of modern languages of this family in which they differ from ancient. Prepositions are first added to the inflexions and then tend to take their place for various causes. An example of the tendency as it arose in Hellenistic Greek is ἐν ὄρει for classical ὄρει.

² E.g. there is a wide difference in meaning between the phrases ἐν ἱερουσαλὴμ and ἐν Χριστῷ, a difference that is largely determined by the nouns.

³ For example the word "nice" in our own language derives from Latin *nescius* and meant "foolish," while in Shakespeare's time it meant "fastidious," or "effeminate," or "subtle" (see, e.g., *As You Like it*, iv, 1, 14).

period, which can only be discovered by the study of contemporary¹ literature and documents.

With these few words by way of general introduction let us turn to the more particular study of the prepositions of the New Testament. As in English, so in Greek, the function of the preposition is to express the relationship between one noun and another. The simplest nouns are those which denote the simplest material objects and the simplest relationship between such objects is that of place. The easiest way, therefore, to understand the function of the various prepositions is to imagine a cube standing in front of one and then to imagine oneself or some other solid object in various relationships of rest or motion to the cube. Each of these relationships is expressed by one or more separate prepositions. From these simple relationships of space it has been found easy in all languages which employ prepositions to extend the function of such of them as are suitable to relationships of time and also of all or most of them into the abstract world of thought. It is, of course, in the last function that we are concerned with them in this paper, but we will base our study of them upon their simplest use.

Let us then imagine a wooden block of cubical shape to be standing on the table in front of us. We will begin from outside and work inwards. But first of all we must suppose our cube to be standing alone possessing no relationship to the smaller body which in a few moments we are going to place in relationship to it. This negative state of affairs may be expressed by three of the prepositions of which the New Testament writers make use, *ἀνευ*, *ἄτερ* and *χωρίς*. The first of these occurs only three times, once in Matthew's² Gospel and twice in the first Epistle of Peter.³ It means *without* or *apart from*. Only its first occurrence need detain us. "Not one [sparrow] shall fall to the ground without your Father," that is to say, "without your Father being concerned."⁴ The preposition here carries great weight. On it depends something of our knowledge both of the love and the immanence of God. **ἄτερ* is a Lucan preposition. Its two occurrences⁵ have no theological significance. Its first occurrence is in a phrase which is a Lucan addition to a passage that occurs in all three synoptists, and its second in a purely Lucan passage.

Χωρίς has the same general meaning. It is usually best translated "apart from." Its first occurrence is in Mt. xiii, 34: "Apart from a parable spake He not unto them." It occurs in Mt. xiv, 21; xv, 38, "Apart from women and children," in Jo. xv, 5, "Apart from Me ye can do nothing," in Jas. ii, 18, "Faith apart from works," and in Philem.

¹ Such have fortunately become available in the case of the New Testament during the last two or three generations. See the introduction to J. H. Moulton and G. Milligan, *Vocabulary of the Greek New Testament* (London, 1914-1929).

² x, 29.

³ iii, 1; iv, 9.

⁴ Cf. Homer, Od. xv, 531, and the phrase *ἀνευ θεῶν οὐθὲν γίγνεται*, cited by E. Mayser, *Gram. d. griech. Pap.* ii, 2 (1934), p. 519.

⁵ xxii, 6, 35.

14, "Apart from your advice." Its total occurrences in the New Testament number nearly 40, of which 13 are in the Epistle to the Hebrews. Most of these, though dealing with theological matters, are quite simple, but the first occurrence in Heb. iv, 15, raises an interesting question. The familiar phrasing of that verse runs in the A.V. as follows: "In all points tempted like as we are yet without sin." The meaning of this sentence is that Christ though tempted, never fell into sin. The statement is of course perfectly true, but is it the meaning of the original? English readers will notice that the word "yet" is in italics. It is not represented in the original, which reads, "Tempted in all points like as we are without sin." If we give the preposition its more suitable translation, the sentence reads, "tempted in all points like as we are apart from sin." What does this mean? I suggest that the preposition here bears the natural sense that attaches to the conception "apart from" when it follows the distributive adjective "all," namely, "with the exception of." "Tempted in all points like as we are with the exception of sin." This means that our Lord was tempted and tried by every agency by which we are, sorrow, weariness, persecution, enmity, but that in the matter of temptation to sin alone His temptations were different from ours. His sinless nature contained nothing that responded to temptation, as does ours. This suggestion may not be acceptable but the decision does not rest with the theologians but with the philologists, who must tell us what is the natural meaning in this phrase of the preposition *χωρίς*.¹

The three prepositions with which we have dealt have at root a negative sense. We will now bring our smaller body, which we may imagine as a smaller cube, into relationship with the larger cube which we may imagine to be lying on the table before us. We begin from without, so that their first relationship is a general one, again in a sense negative. From now on we will associate ourselves with the smaller of the two imaginary bodies and suppose ourselves to be riding upon it. We begin at rest *outside* the cube. To express this relationship we find three prepositions, *ἐκτός*,² *ἐξω*,³ and *παρεκτός*.⁴ They need not detain us, for there is no theology depending directly upon any of them. *ἐκτός* is entirely Pauline, occurring four times in the Epistles to the Corinthians (in one of which it is a variant for *χωρίς*) and once in the course of a speech of the apostle's in Acts xxvii, 22. *ἐξω* is a preposition of simple concrete meaning. It is used with such terms as *city*, *vineyard*, *country*, *village*, and except for three occurrences in the Epistle to the Hebrews and one in the Apocalypse, where it has a variant *ἐξωθεν*, it occurs only in the synoptists and Acts. *παρεκτός*⁴ is used once by

¹ J. Moffatt in *I.C.C.* (p. 59) partly sees the point, but his approach is entirely theological. See examples of the use of *χωρίς* following *πᾶς* in Mayser, *op. cit.*, p. 537.

² An adverb used as a preposition, a use that had developed since classical times.

³ An adverb used as a preposition. Outside the N.T. it occurs in the sense of "without" (see Mayser, *op. cit.*, pp. 531-2).

⁴ There seem to be no known examples of *παρεκτός* outside the N.T. It occurs once as an adverb.

Paul and once in Mt. v, 32, where the phrase in which it occurs raises questions of the highest ethical importance, which we must resist the temptation to discuss as they do not depend directly upon the use of the preposition.

While remaining outside our large cube, as we shall do for some time to come, we now begin to define more exactly our position in relation to it. We are facing or in front of it, and we find two simple and several compound prepositions which express this relationship. Let us first of all examine the important preposition *ἀντί*. In New Testament usage this preposition has passed out of the physical realm and belongs exclusively to that of abstract thought.¹ The meaning had passed from that of "facing," "opposite to," to that of "in return for," "as the equivalent of," a transition that it is fairly easy to understand. In this sense it occurs seven times in the New Testament and is widely distributed. One of the easiest examples is the first, "an eye for an eye, and a tooth for a tooth" (Mt. v, 38). It occurs in exactly the same sense in 1 Pet. iii, 9 (twice), Rom. xii, 17, and 1 Thess. v, 15, all these passages being connected with retaliation. It describes the exchange by Esau of his birth-right for one morsel of meat (Heb. xii, 16),² an unequal and disastrous exchange. There are spiritual values that are inexchangeable.

The strict sense of "in return for," "as equivalent to," passes easily into the rather wider meaning of "instead of." One thing may take the place of another which is not its exact equivalent and is not thought of as such. There are eight instances of the preposition in this sense (apart from a peculiar example), of which five are in the Synoptists, three of them being in Matthew. The first occurrence (Mt. ii, 22) is typical of the meaning—Archelaus was reigning *instead of* his father. Two of these usages are of the first importance from the theological standpoint. The first is in the parallel synoptic passage, Mt. xx, 28, Mk. x, 45,³—"the Son of man is come . . . to give His life a ransom for many." The meaning of the preposition which is a very important word in the sentence is, "in exchange for," "as the equivalent of," "instead of." The sentence teaches the substitutionary doctrine of atonement, and I think it safe to say that no other view of its meaning can be safely entertained.⁴ The preposition certainly has sometimes a purely causal function as we shall see in a moment, but in the New Testament at any rate this is confined to pronominal uses.

The other occurrence of the preposition in this sense having an important bearing upon theology is in Heb. xii, 2. In our versions this

¹ For a concrete example in a papyrus dating from before the Christian era, see Mayser, *op. cit.*, pp. 373-4.

² See an example from Epictetus quoted in Blass (E.), *Gram. d. nt. Griech.*, ed. A. Debrunner (1931), p. 123, in which *ἀντί* appears to have the meaning of "for the sake of."

³ This is the only occurrence of the preposition in Mark, though it occurs four times in Matthew. Is it not more likely that the former took this sentence from the latter instead of vice versa?

⁴ See, however, E. P. Gould in *I.C.C.*, p. 203.

text reads, "Looking unto Jesus the Author and Finisher of our faith Who for the joy that was set before Him endured the cross, despising the shame." Are we to understand the preposition here in the sense of "having regard to"? This is how P. F. Regard (*Contribution à l'Étude des Prépositions dans la Langue du N.T.*, Paris, 1918, p. 69) takes it, admitting that the example is unique in the New Testament.¹ If, however, we allow to the preposition its proper meaning, the colour of the sentence is greatly heightened—"Who *instead of* the joy that was set before Him endured the cross," the joy being not the post-resurrection triumph but that which might have been His in undisturbed eternity, had He remained in the Father's home.²

There is a rather singular occurrence of *ἀντί* in Jo. i, 16—"grace for grace." The language is semi-poetical and the meaning seems to be "new grace for old," a conception for which there is a parallel in Philo.³

In Luke and Acts and once in Paul there are examples of the phrase *ἀντ' ὧν* in which the preposition has developed a purely causal sense. It is used in the same sense by the apostle Paul in Eph. v, 31, with *τούτου* an instance that is remarkable for the fact that in a quotation from the Old Testament *ἀντί* has been substituted for the Septuagint *ἐνεκεν*. This causal sense, which seems to be the point of the prepositions' farthest development in meaning, is used, at least in the New Testament, only with pronouns, that is to say, in stereotyped phrases.

Along with *ἀντί* go five compound prepositions which express relationships from the same standpoint as that we have taken up in relation to our cube when dealing with *ἀντί*. These are *ἀντικρυ(ς)*, used once in Acts; *ἀπέναντι*,⁴ used in Matthew and Acts and once in an Old Testament quotation in Romans; *ἐναντι*,⁵ occurring only once in Luke; *ἐναντίον*,⁶ once in Mark and four times in Luke and Acts; *κατέναντι*,⁶ four times in the synoptists and, as a variant reading for *ἀπέναντι*, once in Matthew, who seems to prefer the latter, and once in Romans. These need not detain us. All are used in a concrete sense or in a semi-abstract one probably Hebraic in origin—"in the sight of God." This last usage possibly implies the fundamental doctrine of the immanence and unlimited awareness of God.

We remain facing or in front of our cube and find that our relationship to it can be expressed by another preposition—*πρό*. This simple word is as old as the Greek language, its root appearing in our own word

¹ A. T. Robertson (*Grammar of the Greek N.T.*, 3rd ed., New York, 1919, p. 574) expresses an impossible conception with regard to its meaning.

² See a list of those who take this view in J. Moffatt's "Hebrews" in *I.C.C.* (p. 197) and his own arguments against it. The use of *ἀντί* in Heb. xii, 16, tells against it. See note (page 6).

³ *De post. Caini* 145, quoted by F. Blass, *op. cit.*, p. 123.

⁴ This is a combination of the preposition *ἀπρό* with an adverb. Not classical. Possibly of Doric origin. See F. Blass, *op. cit.*, p. 125.

⁵ This is an adverb used as a preposition. Classical, but with a different sense. See F. Blass, *op. cit.*, p. 125.

⁶ This is a combination of the preposition *κατά* with an adverb. The history seems to be the same as that of *ἀπέναντι*. See note above.

before as well as in a variety of forms in most languages of the Indo-European family.¹ The preposition is not very frequent in the New Testament, occurring between forty and fifty times, and some of the more advanced shades of meaning which it could express in classical Greek are absent there. Its most frequent use is temporal, e.g. τοὺς προφήτας τοὺς πρὸ ὑμῶν (Mt. v, 12), πρὸ χρόνων αἰώνων (Tit. i, 2). It is used in a simple local sense, e.g. πρὸ τῆς πόλεως (of a temple) (Acts, xiv, 13), in the Hebraic phrase in the synoptists πρὸ προσώπου,² and twice in the sense "above all." There is one remaining occurrence in this last sense, which we may call the sense of supremacy, which invites our careful notice. We find it in the great Christological passage in the Epistle to the Colossians. "He is before all things" (Col. i, 17). The phrase expresses the absolute supremacy of Christ, but I suggest that the temporal sense is not altogether absent from the preposition. If so, we find in these two simple words an infinite mystery, that of the existence from eternity past of God the Son.³

The remaining three compound prepositions which belong here need not detain us. They are ἐμπροσθεν⁴ ἐνώπιον⁵ and κατενώπιον.⁶ They make no special addition to doctrinal theology, though for questions of literary criticism ἐμπροσθεν and ἐνώπιον have considerable interest. The first might almost be called a Matthæan word. The second is Lucan in its derived senses though by no means exclusively, and especially frequent in the Apocalypse in both its simplest and derived senses. It does not occur in Matthew or Mark.

We now leave our position in front of or facing our central cube. We do not yet approach closer to it, but we begin to move round it, and to express our relation to it while so doing, we find an ancient preposition frequent in the Greek language from earliest times. This is the preposition περί. It is the first of those with which we are dealing that takes more than one case, being used in the New Testament with both accusative and genitive.

With the accusative περί is comparatively rare in the New Testament and it is not important. It has its simple meaning of "round," e.g., "round his waist" (Mt. iii, 4), "a light shone round me" (Acts, xxii, 6). It means "about" in time, e.g. "about the third hour" (Mt. xx, 3). In the Pastoral Epistles and once in Luke it is used with the meaning

¹ For the cognates see A. Walde and J. Pokorny, *Vergl. Wörtl. d. indo-german. Spr.*, vol. ii, pp. 35-6.

² This is simply a Hebraism for πρὸ. See Blass (F.), *op. cit.*, p. 128.

³ T. K. Abbott in *I.C.C.* (p. 217) understands the sense to be priority of time and appears to consider the usage in Jas. v, 12; 1 Pet. iv, 8, too weak to be a parallel. A. L. Williams (*Colossians*, Cambridge, 1907, p. 47) strongly favours the temporal view and cites St. Basil as quoted by Lightfoot. I cannot think either that πρὸ πάντων here means "especially," or that we can dismiss the conception of supremacy over a wider range than the merely temporal.

⁴ This is a combination of the prep. ἐν with an adverb.

⁵ Not classical. On Semitic influence see Mayser, *op. cit.*, p. 531. An adverb used as a prep.

⁶ Not classical.

"concerning," where we should expect the genitive,¹ while once or twice in the Gospels and once in the Epistle of Jude it is used in a sense of association, "those about one."² With the accusative περί is confined to the Synoptists, Acts and Pastorals with the exception of the one occurrence in Jude.

With the genitive περί is used in its classical and age-long sense of "concerning." This abstract sense no doubt originally arose in the conception of the mind moving around or about a subject, and thus being concerned with it. Examples are "ἤρξατο . . . λέγειν . . . περί Ἰωάννου," (Mt. xi, 7), "περί ἧς ἐλπίδος ἐγκαλοῦμαι" (Acts, xxvi, 7), "μηδὲν ἔχων λέγειν περί ἡμῶν" (Tit. ii, 8). The preposition with the genitive in this sense is prominent in the Johannine books except the Apocalypse. A passage in which περί plays an emphatic part is Jo. xvi, 8-11. "When He is come He shall convince the world of sin and of righteousness and of judgment." The passage is difficult because of the juxtaposition of two such opposites as *sin* and *righteousness*. The wide scope of the preposition περί comes to our help in its elucidation. The preposition means *concerning* in the widest possible sense, and a suitable translation of the passage seems to be, "He shall bring home to the world the facts about sin, about righteousness and about judgment." Thus the basic fact to reckon with in dealing with the question of sin is that of unbelief in Christ. Here lies the root of sin. The basic fact to reckon with in dealing with the question of righteousness is the departure of Christ to the Father because this implies the completion of His work on earth and the bringing in of eternal righteousness. Similarly on the question of judgment the fundamental fact is that "the prince of this world," which means this whole present world-system, is under the judgment and condemnation of God. The six-fold περί thus makes no small contribution in this passage to a right understanding of the doctrine which it teaches.

Arising out of this general sense of *concerning* are two narrower senses in which the preposition followed by the genitive case is occasionally used. The first is a sense of *purpose*. Examples are Mt. ii, 8, ἐξετάσατε ἀκριβῶς περί τοῦ παιδίου; Heb. xiii, 11, ὃν γὰρ εἰσφέρειται ζῶων τὸ αἷμα περί ἀμαρτίας εἰς τὰ ἅγια. In the latter case περί comes over from the Septuagint. In both cases the preposition expresses more than the wide meaning of simple concern. Herod had an evil purpose behind his inquiries, while the bringing in of the blood had a great purpose with regard to sin. It was *to deal with the matter of sin*.

It is in this sense that περί makes its greatest contribution to theology, in fact in this very phrase. In Rom. viii, 3, an exceptional emphasis is thrown upon the preposition in an important clause. "What the law could not do, God sending His own Son in the likeness of sinful flesh and *for sin*, condemned sin in the flesh." "For sin." We are

¹ See F. Blass, *op. cit.*, p. 132, where a similar example from Plato is cited, and for examples from Ptolemaic papyri see Mayser, *op. cit.*, p. 456.

² For the development of this sense see Mayser, *op. cit.*, pp. 454-5.

reminded of the phrase in Heb. xiii, 11. What does *περί ἁμαρτίας* mean here? Surely "to deal with the question of sin." Here is a phrase pregnant with intense spiritual and devotional meaning and of fundamental theological importance.¹

The second of the two more confined senses in which the preposition is used may be termed that of *advantage*. The meaning of *περί* in these usages approaches that of "for the sake of," and in two instances there is in fact the variant reading *ὑπέρ*. There is no phrase of outstanding importance among the occurrences which need not detain us. Examples are Mt. xxvi, 28: τὸ περί πολλῶν ἐκχυννόμενον and Philem. 10: παρακαλῶ σε περί τοῦ ἑμοῦ τέκνου.²

Three times in the Apocalypse (once with a variant reading *κύκλω*) we find the adverb *κυκλόθεν* used as a preposition in the sense of "around."³ The usage is simple and concrete and possibly gave a more vivid or poetical impression than *περί* with the accusative would have done. *περί* does not occur in the Apocalypse.

We shall remember that we are passing round our central cube. We continue to do so till we reach its side, and though not necessarily touching it lie alongside of it. To express this new relationship to it we find a very ancient preposition used in the New Testament, as from the times of the earliest extant Greek, with three cases, Dative, Accusative, and Genitive. This is the preposition *παρά*.

We will begin with its use with the Dative. There are two instances of the simple concrete use, "by," or "alongside of" (Lk. ix, 47; Jo. xix, 25). There are two extensions of the simple usage the first of which is hard to define. We might perhaps call it *scope* or *estimation*. Something is laid up alongside of someone which the person in question is able to dispose of at will. Here are three examples: *μισθὸν οὐκ ἔχετε παρά τῷ Πατρὶ ὑμῶν τῷ ἐν τοῖς οὐρανοῖς*, Mt. vi, 1; *ἐν νόμῳ οὐδεὶς δικαιοῦται παρά τῷ Θεῷ*, Gal. iii, 11; *εἴπερ δίκαιον παρά Θεῷ ἀνταποδοῦναι*, 2 Thess. i, 6. In all these cases the meaning of "with God," etc., is almost "in the estimation of God."⁴ The third usage of *παρά* with the Dative is that of association. Thus Mt. xxii, 25: *ἦσαν δὲ παρ' ἡμῖν ἑπτὰ ἀδελφοί; ὃν ἀπέλιπον ἐν Τρωάδι παρά Κάρπῳ*, 2 Tim. iv, 13; *ὃς ἀπεκτάνθη παρ' ὑμῖν*, Rev. ii, 13. But the most striking instances of *παρά* with the dative are Johannine. We have it in a simple everyday usage with the verb *μένειν* in i, 39; iv, 40. Elsewhere we find it of Christ's association

¹ The phrase *περί ἁμαρτίας* is used in the Sept. for the sin-offering. See W. Sanday and A. C. Headlam, *I.C.C.*, p. 193. The editors (rightly as it seems to me) widen the scope of the phrase.

² For this use of *περί* and examples of *ὑπέρ* as its variant see Blass, *op. cit.*, p. 133, and a detailed discussion with many examples of the over-lapping of the meaning of the two prepositions in Mayser, *op. cit.*, pp. 450-4.

³ Already in the Sept. and in pre-Christian papyri (see Mayser, *op. cit.*, p. 532). See the footnote on *κύκλω* (*ibid.*).

⁴ This usage dates from classical times.

with the Father (viii, 38,¹ xvi, 5), of the Spirit's association with the believer (xiv, 17), of the association of the Father and Son with the believer (xiv, 23), and of Christ's association with His own in the world (xiv, 25). This is true Johannine thought and style in which the most simple and the most profound are brought together in a sacred relationship. Nothing could better illustrate the simplicity of our relationship with God nor the Divine condescension. The preposition contributes to the construction of some very deep theology here, indeed of a theology which seems to outstrip the sphere of the intellect altogether and to pass to those regions which only the spirit can comprehend.

We pass on to the use of *παρά* with the accusative. There is the simple concrete use, not of *motion towards* with which we should be inclined to associate the accusative, but of *rest at*.² Examples are Mt. xiii, 1: *ἐκάθητο παρά τὴν θαλασσαν*; Mt. xv, 30: *ἔριψαν αὐτοὺς παρά τοὺς πόδας αὐτοῦ*; *παρά τὴν ὁδόν* (Lk. viii, 12). Twice the preposition has *πρός* as a variant.

From this simple usage expressing place at or by arises the conception of comparison. Something is placed by something else in order to compare the two. Thus, Lk. xiii, 2: *ἁμαρτωλοὶ παρά πάντας τοὺς Γαλιλαίους*; Rom. i, 25: *ἐλάτρευσαν τῇ κτίσει παρά τὸν κτίσαντα*³; Heb. xii, 24: *αἵματι . . . κρείττον λαλοῦντι παρά τὸν Ἀβελ*. The occurrences of the preposition in this sense in the Epistle to the Hebrews, where a large proportion of them are concentrated, are striking. We find *a more excellent name than the angels* (i, 4), *a little lower than the angels* (ii, 7, 9), *greater glory than Moses* (iii, 3), *more excellent sacrifices than these* (ix, 23), *a better sacrifice than that of Cain* (xi, 4), and finally the instance quoted above. All these instances of comparison with one exception concern the superiority of Christ and His work to all else, and the exception concerns something that is typical of the same. The preposition thus plays a large part in the understanding of the theology of the Epistle to the Hebrews and the writer's particular presentation of it.

Lastly we have *παρά* followed by the genitive, the case with which it is used in the New Testament the greatest number of times. The preposition takes from the genitive the sense of *motion from*. It has in fact *ἐκ* for a variant once and *ἀπό* four times. But it never has the sense of *motion from* alone. It is used with verbs such as *to receive*. Whenever a thing is *received from* another, it is *given by* the latter. *Παρά* with the genitive therefore possesses a sense of *agency*, though not to a fully developed extent.⁴ Proof that this sense was recognized lies in the fact that *ὑπό* once appears as a variant (Acts, xxii, 30). Examples

¹ J. H. Bernard (ed. A. H. McNeile) in *I.C.C.*, p. 310, has a note here which seems too dogmatic. In spite of it I think *παρά* is used of the pre-incarnate association of the Son with the Father.

² This usage dates from classical times, but had shrunk, *πρός* having taken over the functions of *παρά* followed by the accusative of a person.

³ Cf. the Epistle of Barnabas, xi, 9.

⁴ The use with passive verbs is as old as Aristotle. For a discussion of it with examples see Mayser (*op. cit.*, pp. 483-7).

are ἵνα παρὰ τῶν γεωργῶν λάβῃ (Mk. xii, 2); πίνοντες τὰ παρ' αὐτῶν (Lk. x, 7); ἀγοράσαι παρ' ἐμοῦ (Rev. iii, 18). As in the case of the use of the preposition with the dative we find a large number of occurrences concentrated in John's Gospel, the majority of which refer to our Lord and His mission as proceeding from God and clearly implying the agency of God the Father. These instances of παρὰ with the genitive in the fourth Gospel, which are well worth detailed study, richly confirm and illustrate the truth of Jo. iii, 16. Two instances of peculiar usage in Mark do not affect the contribution of the preposition to theology.

Passing from the side of our imaginary cube we continue our journey round it till we come *behind* or *beyond* it. To express this new relationship to it we find several prepositions, but none of the old simple class. None of them need detain us. The most frequently used is ὀπίσω, *behind*, followed by the genitive usually in the simple concrete sense (e.g. ὁ δὲ ὀπίσω μου ἐρχόμενος, Mt. iii, 11; Ὑπαγε ὀπίσω μου, Mt. xvi, 23; ὀπίσω τῆς γυναικός, Rev. xii, 15), but occasionally with a semi-abstract sense of association (e.g. μὴ πορευθῆτε ὀπίσω αὐτῶν, Lk. xxi, 8, which has no reference to local relationship, but to spiritual association; ἐθαυμάσθη ὅλη ἡ γῆ ὀπίσω τοῦ θηρίου, Rev. xiii, 3).¹ The form ὀπισθεν is used twice, once (Lk. xxiii, 26) in a simple concrete sense, and once with a sense of *purpose* (Mt. xv, 23). The single occurrence of ὀψέ as a preposition in Mt. xxviii, 1, creates a burning chronological question but no theological one. For *beyond* we have πέραν,² always in a concrete local sense (e.g., Mt. iv, 15, in a quotation from Isaiah, πέραν τοῦ Ἰορδάνου; Jo. vi, 1, πέραν τῆς θαλάσσης; Jo. x, 40, πέραν τοῦ Ἰορδάνου). It is purely a matter of context that eight of the twelve occurrences of this preposition are in John's Gospel. We find also the compounds ἀντίπερα³ and ἐπέκεινα³ occurring once each in Luke and Acts respectively.

Having reached the back of our cube in the course of our journey round it we change our direction and proceed to move upwards in our relation to it. To express this movement and its direction we have the ancient preposition ἀνά, well-known to students of the classics. The infrequency of this preposition in the New Testament is surprising.⁴ It occurs three times in the compound ἀνά μέσον which itself constitutes a preposition with the meaning, "through the midst" or "between."⁵ It also occurs three times in its distributive sense (twice more if we accept it as a variant for κατά in Mk. vi, 40) in which its syntax is sometimes peculiar and its usage semi-adverbial.⁶ It makes no direct contribution to theology, though it may be said to do so in the case of church order in its occurrence in 1 Cor. xiv, 27.

¹ ὀπίσω is an adverb used as a preposition, its use as such appearing to be a Hebraism and to derive from the Septuagint. But see one example of it as a postposition in a Ptolemaic document (Mayser, *op. cit.*, p. 533).

² An adverb used as a preposition.

³ The reading is, however, doubtful.

⁴ ἀνά is however comparatively rare in Attic prose.

⁵ This expression is used by Aristotle and later writers.

⁶ For examples of the distributive use see L. Radermacher, *Nt. Gramm.* (2nd ed. 1925), p. 16, and Mayser, *op. cit.*, p. 403.

After this speedy upward journey we reach the level of the upper surface of our cube and at first pass beyond it into the space that lies *on top of* or *above* it. In this position we find ourselves able to express our relationship to it by three prepositions, ὑπέρ, ἐπάνω and ὑπεράνω. The first of these is as old as Homer and well known to students of classical Greek literature. In the New Testament it is used with two cases, accusative and genitive, with neither of which it has a simple or concrete use. The root meaning of the preposition is "over." The occurrences with the accusative, which are considerably fewer than those with the genitive, may be divided into three sections, denoting respectively *superiority*, *authority*, and *comparison*. Examples of the first are οὐκ ἔστιν μαθητὴς ὑπὲρ τὸν διδάσκαλον (Mt. x, 24), ὑπὲρ δοῦλον ἀδελφὸν ἀγαπητόν (Philem. 16). There are two passages in which the preposition occurs in this sense which we should notice here. The first is Eph. iii, 20, τῷ δὲ δυναμένῳ ὑπὲρ πάντα ποιῆσαι. In this verse is one of the great chapters of prayer and the preposition bears much of the weight of the grace and promise contained in it.¹ The second passage is Phil. ii, 9, "the Name that is above (ὑπὲρ) every name." Thus the preposition bears its part in the revelation that the apostle gives us of the greatness and glory of Jesus.

Very similar to this last passage is that which I have placed in a division of its own with the title of "authority," Eph. i, 22, "κεφαλὴν ὑπὲρ πάντα τῇ ἐκκλησίᾳ."²

In its expression of comparison ὑπέρ is used in a sense similar to that of παρὰ,³ which actually occurs as a variant of it in 2 Cor. viii, 3. Examples are Mt. x, 37, ὁ φιλῶν πατέρα ἢ μητέρα ὑπὲρ ἐμέ; 2 Cor. xii, 6, μή τις εἰς ἐμέ λογίζεται ὑπὲρ ὃ βλέπει; Heb. iv, 12, τομώτερος ὑπὲρ πᾶσαν μάχαιραν.

In its use with the genitive the preposition looks in a rather different direction. To be over something not only means to be superior to it, but may also indicate protection. Thus the main use of ὑπέρ with the genitive in the New Testament is in the sense "on behalf of."⁴ Examples are προσεύχεσθε ὑπὲρ τῶν διωκόντων ὑμᾶς, Mt. v, 44; τὴν ψυχὴν μου ὑπὲρ σοῦ θήσω, Jo. xiii, 37; τὸν ὑμῶν ζῆλον ὑπὲρ ἐμοῦ, 2 Cor. vii, 7; ὑπὲρ τοῦ σώματος αὐτοῦ, Col. i, 24. The preposition with the genitive is predominantly Pauline, and makes a great contribution to Christian doctrine by its frequent use in expressing Christ's purpose in laying down His life for us. Thus we find τὸ σῶμά μου τὸ ὑπὲρ ὑμῶν διδόμενον, Lk. xxii, 19; ὁ ἄρτος δὲ ὃν ἐγὼ δώσω ἢ σὰρξ μου ἔστιν ὑπὲρ τῆς τοῦ κόσμου ζωῆς, Jo. vi, 51; ὁ ποιμὴν ὁ καλὸς τὴν ψυχὴν αὐτοῦ τίθει ὑπὲρ τῶν προβάτων, Jo. x, 11; ἔμελλεν Ἰησοῦς ἀποθνήσκειν ὑπὲρ τοῦ ἔθνους, Jo. xi, 51; Χριστὸς ἔπαθεν

¹ See T. K. Abbott's note in *I.C.C.*, p. 103, and J. O. F. Murray, *Ephesians* (1914), p. 61.

² See T. K. Abbott, *ibid.*, p. 34, and B. F. Westcott, *Ephesians* (1906), p. 27.

³ See above, p. 11.

⁴ It is four times a variant for περί, which was encroaching on its ground in Hellenistic Greek. See note 2, p. 10.

ὑπὲρ ὡμῶν, 1 Pet. ii, 21; δίκαιος ὑπὲρ ἀδίκων, 1 Pet. iii, 18; ἐκεῖνος ὑπὲρ ἡμῶν τὴν ψυχὴν αὐτοῦ ἔθηκεν, 1 Jo. iii, 16; Χριστὸς . . . ὑπὲρ ἁσεβῶν ἀπέθανεν, Rom. v, 6; ὑπὲρ ἡμῶν πάντων παρέδωκεν αὐτόν, Rom. viii, 32; εἰς ὑπὲρ πάντων ἀπέθανεν, 2 Cor. v, 14; τοῦ . . . παραδόντος ἑαυτὸν ὑπὲρ ἡμῶν, Gal. ii, 20; γενόμενος ὑπὲρ ἡμῶν κατάρρα, Gal. iii, 13; ὅπως χάριτι Θεοῦ ὑπὲρ πάντος γεύσεται θανάτου, Heb. ii, 9. In all these and other similar passages the force of the preposition is not that of substitution, a conception that is brought out elsewhere by the use of ἀντί, as we have seen,¹ nor is it the weak idea that we sometimes express by the use of the words "for my sake," "for your sake." It is rather "for our benefit." By the death of Christ for us we obtain some definite benefit, and no reader of the New Testament needs to be told of what this consists. It is salvation and everlasting life.

In three Pauline examples this usage widens into that of purpose in general (e.g. ὑπὲρ ἀληθείας Θεοῦ, Rom. xv, 8). There is a further use exclusively Pauline which is purely causal. Examples are Rom. xv, 9, ὑπὲρ ἐλέους; 2 Thess. ii, 1, ὑπὲρ τῆς παρουσίας; and the important Heb. x, 12, οὗτος δὲ μίαν ὑπὲρ ἁμαρτιῶν προσενέγκας θυσίαν. In the same way we have τοῦ δόντος ἑαυτὸν ὑπὲρ τῶν ἁμαρτιῶν ἡμῶν, Gal. i, 4. This important preposition thus not only informs us that Christ died for us, but also that He died for our sins. He certainly did not die to benefit our sins, but because they existed. These separate usages of the preposition in this way co-ordinate two sides of a central doctrinal truth.²

In addition to ὑπὲρ we have the compound Hellenistic prepositions ἐπάνω³ and ὑπεράνω.⁴ The former occurs eighteen times with the genitive and once with the dative, most usually in a simple concrete sense (e.g. Mt. ii, 9; Rev. xx, 3). It is used in the abstract senses of superiority (three times) and authority (twice), once of price and with the dative of number. Ὑπεράνω occurs in its simple sense in Heb. ix, 5, and in a passage that is important theologically in Eph. i, 21, where it is translated in the A.V. "far above," though judging from its occurrence in Hebrews the simple "above," might have represented its meaning more closely (ὑπεράνω πάσης ἀρχῆς καὶ ἐξουσίας καὶ δυνάμεως καὶ κυριότητος).⁵

We now reach the preposition ἐπί, one of the most frequently used of all in the New Testament, having come down to Hellenistic Greek with a lineage of very ancient respectability. It may express practically the same relationship to our imaginary cube as the three prepositions at which we have just glanced, or still within its sphere we may move downwards and touch the upper surface of the cube, finding ourselves for the first time *upon* that surface. Ἐπί is used in the New Testament with three

¹ But see the statement in Mayser, *op. cit.*, p. 460, that ὑπὲρ seems occasionally to be identical in meaning with ἀντί.

² See the excellently clear note on the meaning of ὑπὲρ in Gal. i, 4, by E. de W. Burton in *I.C.C.*, pp. 12, 13. He does not, however, allow a purely causal use of the preposition.

³ Already in use in Attic as both adverb and preposition.

⁴ A late formation, found first in Aristotle as both adverb and preposition.

⁵ This is clearly pointed out by T. K. Abbott in *I.C.C.*, p. 32.

cases, accusative, genitive, and dative, as in classical Greek.¹ It may connote either rest or motion. It is in a special sense the preposition of the Apocalypse where it occurs with surprising frequency, though it is particularly infrequent in the other Johannine writings. We may trace fourteen separate senses in which it is used, most of them derived from earlier stages of the language. In conformity, however, with the tendency of the language at the time it appears in the New Testament in places where there would have been no preposition in classical times, but a simple dative. Its popularity and versatility are demonstrated to some extent by this fact, and more so by the uncertainty of the case with which it is followed.² Over a whole range of meanings the case seems to be a matter of indifference, a fact that is further illustrated by the many variant readings which affect the case governed by the preposition.

It is used considerably more frequently in its simple sense than in any other. Thus in the sense of "on": ἐπὶ τῆς γῆς (Mt. vi, 19, and frequently elsewhere); ἐπὶ κλινῶν καὶ κραβάττων (Acts, v, 15); ἐπὶ τῶν μετώπων (Rev. xxii, 4); ἐπὶ ταύτῃ τῇ πέτρᾳ (Mt. xvi, 18)—should we say that in this occurrence the preposition has its supreme theological meaning? Or should we not?—ἐπὶ τῇ πηγῇ (Jo. iv, 6); ἐπὶ πίνακι (Mt. xiv, 8). The phrase ἐπὶ τῆς γῆς, especially when contrasted with some such phrase as ἐν τοῖς οὐρανοῖς, has a certain theological significance. Otherwise we may pass quickly over this use. Ἐπί occurs in the concrete sense of "over" in such passages as Mk. xiv, 51, ἐπὶ γυμνοῦ; Lk. xxiii, 44, ἐφ' ὅλην τὴν γῆν, though in the simple sense this meaning is infrequent. It occurs in the sense of "at" in, for example, ἐπὶ τῆς θαλάσσης τῆς Τιβερίδος (Jo. xxi, 1); ἐπὶ τοῦ ἀμφοδου (Mk. xi, 4); ἐπὶ θύραις (Mk. xiii, 29). With the accusative it occurs in the sense of "on" or "on to" in the following passages among many others: ἐρχόμενον ἐπ' αὐτόν (Mt. iii, 16); ἐπέβαλον τὰς χεῖρας ἐπὶ τοὺς ἀποστόλους (Acts, v, 18); ἐκάθισεν ἐπ' αὐτό (Jo. xii, 14). There is an instance of this usage which is important theologically—"Who Himself bare our sins in His own body" ἐπὶ τῷ ξύλῳ (1 Pet. ii, 24). It has become popular of recent years to translate this phrase "on to the tree," implying that the Saviour bore our sins throughout His life up to and as far as the cross. I need not point out the serious theological issues involved in this view of the meaning of the passage. One of the pillars of the catholic evangelical faith has been the doctrine expressed here by the phrase "on the tree." No doubt those who favour the former view have been biased by their recollections of the classical usage of the accusative. In Hellenistic Greek that case was losing its exclusive association with motion to and coming to express the conception of rest on ground which would have been occupied in classical times by the dative. The evidence of philology

¹ The accusative in Hellenistic Greek has encroached upon the genitive and dative.

² See Mayser, *op. cit.*, p. 462, "freilich ist auch die Vermischung der Kasus am grössten." Ἐπί is the third preposition (after ἐν and εἰς) in order of frequency in the N.T.

is that while "on to" is possible "on" is more natural.¹ The ordinary translation is favoured by the only other occurrence in the Epistle of ἐπὶ with the accusative—τὸ τοῦ Θεοῦ Πνεῦμα ἐφ' ὧμῶν ἀναπαύεται.

The preposition also occurs with the accusative in various passages in the simple sense of "to" but in none of these is there any direct theological significance.

In addition to the concrete local sense ἐπὶ is used in two instances with verbs of sight with the accusative only; with all three cases in that of appearance before a judicial tribunal; once with the dative in a sense of association; in a temporal sense with all three cases; in that of authority with all three; in that of addition with the accusative and dative; in that of advantage with all three cases; and in that of purpose with the accusative and dative. In this sense followed by the accusative may be included the frequent instances of the expression "turning to (ἐπὶ) God." With the accusative we find the sense of hostility and with the accusative and dative a causal sense, into which falls the expression πιστεύειν ἐπὶ followed by the dative. There is a rather vague use with the dative (in one instance of citation from the Septuagint once repeated, with the genitive) which might be called consecutive; a usage that might be referred to as that of manner, e.g. ἐπ' ἀληθείας (Mk. xii, 14), μνείαν σου ποιούμενος ἐπὶ τῶν προσευχῶν μου (Philem. 4), always with the genitive. It is possibly here that the difficult expression in Gal. iii, 16, belongs: οὐ λέγει καὶ τοῖς σπέρμασιν ὡς ἐπὶ πολλῶν, ἀλλ' ὡς ἐφ' ἑνός καὶ τῷ σπέρματι σου ὃς ἐστὶν Χριστός. What does ἐπὶ mean here? Not "of," as in the A.V. Does it mean "as in the manner of many?" Is it the same as in the expression τὰ σημεῖα ἃ ἐποίησεν ἐπὶ τῶν ἀσθενούντων (Jo. vi, 2)? The latter is perhaps more probable with the meaning "to the advantage of."²

We now leave the upper surface of our imaginary cube and move down the face of it to a position lower than the level upon which it stands. To express this motion we use the ancient preposition κατὰ. This preposition occurs in the New Testament with both the genitive and accusative, mainly with the latter. With the genitive it retains its simple local meaning, e.g. κατὰ τοῦ κρημοῦ (Mt. viii, 32), ἔβαλεν κατ' αὐτῆς [sc. Κρήτης] ἀνεμος τυφωνικός (Acts, xxvii, 14). It is used four times in the formulae of oath-taking, and it has an abstract sense of condemnation or hostility, perhaps derived from the conception of "bearing down" upon one.³ There is no passage of deep spiritual importance in which the preposition used in this sense has special emphasis, but there are three

¹ See C. Bigg's note in *I.C.C.*, pp. 147-8. If we suppose the word "bare" to refer to the action of the priest rather than to the victim, the translation "on to" becomes easier. See also G. W. Blenkin's note in his 1 Peter in the *Camb. Gk. Test. for Schools*, series (1914), p. 62. Though this note comes to no satisfactory conclusion, it quotes (without approval or adoption) an erroneous statement of Deissmann (*Bible Studies*, p. 88) on the force of the preposition.

² E. de W. Burton in *I.C.C.*, p. 181, thinks that ἐπὶ has the meaning of "in respect to" a sense that does not occur elsewhere in the N.T. For pre-Christian examples of ἐπὶ meaning "in the case of", see Mayser, *op. cit.*, p. 473.

³ In this usage κατὰ with gen. has replaced ἐπὶ with acc.

Pauline occurrences at which it is worth while glancing in passing. They are Rom. viii, 31: εἰ ὁ Θεὸς ὑπὲρ ἡμῶν τίς καθ' ἡμῶν; Gal. v, 17: ἡ γὰρ σὰρξ ἐπιθυμεῖ κατὰ τοῦ Πνεύματος, τὸ δὲ Πνεῦμα κατὰ τῆς σαρκός; and Col. ii, 14: ἐξαλείψας τὸ καθ' ἡμῶν χειρόγραφον.

When followed by the accusative the preposition is more frequent. In its simple literal senses of "throughout" or "along" it is predominantly Lucan. Examples are Lk. viii, 39: καθ' ὅλην τὴν πόλιν, Acts, viii, 36: κατὰ τὴν ὁδόν. In a temporal sense we find expressions such as κατ' ἐκείνον τὸν καιρὸν (Acts, xii, 1) or κατὰ καιρὸν (Rom. v, 6). The main usage of this preposition followed by the accusative is that which we might call *reference* in which the preposition almost consistently has the sense of "in accordance with." In this sense the preposition is predominantly Pauline. Thus we find κατὰ σεαυτὸν which means "with reference to yourself" in Rom. xiv, 22; κατὰ συγγνώμην as opposed to κατ' ἐπιταγὴν in 1 Cor. vii, 6, or κατὰ πᾶσαν αἰτίαν in Mt. xix, 3. Notable passages from a theological point of view are the phrase, quoted from the Septuagint, ἀποδώσει ἕκαστῳ κατὰ τὴν πράξιν αὐτοῦ (Mt. xvi, 27), where the preposition plays a prominent part in the expression of a fundamental moral relationship between God and man; the similar expression in 1 Pet. i, 17, where the conception is the same, τὸν . . . κρίνοντα κατὰ τὸ ἕκαστου ἔργον¹; or the important eloquent and unfathomable phrase τὸ αὐτὸ φρονεῖν ἐν ἀλλήλοις κατὰ Χριστὸν Ἰησοῦν in Rom. xv, 5.² In 1 Cor. xv, 3 and 4, we find in reference to Christ's resurrection the repeated expression κατὰ τὰς γραφάς. These two verses, as is well known, may constitute a formula of the primitive church in Jerusalem here repeated by the Apostle Paul. In any case the words κατὰ τὰς γραφάς seem to be too emphatic to mean simply, "as the Scriptures state." Do they not imply that the doctrine of the Lord's death and resurrection is to be understood and received as it is stated in the Scriptures and in no other way? In other words they are intended to safeguard the Scriptural theory of the atonement against other explanations of the facts that might be put forward.³

We now find ourselves in a position below the level of the surface of our cube or directly underneath it, and to express this new relationship to it we find two New Testament prepositions, the simple and ancient ὑπὸ and the compound ὑποκάτω.⁴ Ὑπό is used in the New Testament with both accusative and genitive. With the former it has its simple local sense of "under,"⁵ e.g., ὑπὸ τὸν μόδιον (Mt. v, 15), ὑπὸ τὸν οὐρανόν (Col. i, 23), a sense exactly reflected by ὑποκάτω with the genitive (e.g. ὑποκάτω τῶν ποδῶν, Mk. vi, 11; Rev. xii, 1).⁶ Ὑπό has also with the

¹ Cf. also Rev. xx, 12, 13.

² A similar expression is κατὰ Θεόν in Eph. iv, 24.

³ A. Robertson and A. Plummer in *I.C.C.*, pp. 333-4, do not think so, but suppose the emphasis to be due to the importance of the correspondence between prediction and fulfilment.

⁴ An adverb used as a preposition and already in use as such in Plato.

⁵ In Hellenistic Greek this simple sense occurs with the accusative only.

⁶ Ὑποκάτω alone occurs in this sense in the Apocalypse. For interchange of ὑπὸ and ὑποκάτω see John, i, 48, 50.

accusative the sense of "under the authority of," e.g. the words of the centurion (Mt. viii, 9), and we find ὑποκάτω once in this sense (Heb. ii, 8, in a quotation from Ps. viii). The preposition plays an important part in the apostle Paul's great theological passages in the Epistles to the Romans and Galatians. Thus we have ὑφ' ἁμαρτίαν (Rom. iii, 9) ὑπὸ νόμον and ὑπὸ χάριν (Rom. vi, 14, 15), ὑπὸ κατάραν (Gal. iii, 10), the main idea being that those concerned are under the sway or authority of sin, the law, grace, the curse, as the case may be, and obliged to obey their orders. In Jude 6 we have a rather lurid example ὑπὸ ζόφον, where the sense seems intermediate between the concrete and the metaphorical. Ὑπὸ with the accusative is once used in a temporal sense, in Acts, v, 21.¹

When followed by the genitive ὑπὸ appears in its classical sense expressing the agent of a passive verb. Examples are Mk. v, 4 (διεσπᾶσθαι ὑπ' αὐτοῦ τὰς ἀλύσεις); 2 Pet. ii, 17 ((ὁμίχλαι ὑπὸ λαίλαπτος ἐλαυνόμεναι); Rev. vi, 13 (ὑπὸ ἀνέμου μεγάλου σειομένη). The usage of this preposition is interesting in the Old Testament citations in Matthew's Gospel. Thus we find ὑπὸ Κυρίου διὰ τοῦ προφήτου in Mt. i, 22, and ii, 15. In Mt. ii, 17, and iii, 3, ὑπὸ is in either case a variant for διὰ in the expressions διὰ Ἱερεμίου τοῦ προφήτου and διὰ Ἠσαίου τοῦ προφήτου. The use of the two prepositions in these expressions proves that the prophet was regarded as an instrument or mouthpiece and is in accord with Jewish views of Old Testament inspiration. It would be interesting if we could suppose that the existence of ὑπὸ in some texts as a variant in the last two passages cited meant a divergence of view on this matter in the early Christian church. It seems, however, much more probable that it is merely because ὑπὸ is the more natural preposition. The expression ὑπὸ τοῦ προφήτου occurs without a variant in that part of Mt. xxvii, 35 which is rejected by the critical texts, a fact that goes to confirm the rejection of the passage. Ὑπὸ with the genitive is used invariably to express the agency of the Holy Spirit (e.g. Mt. iv, 1; Lk. ii, 26; Acts, xiii, 4), a fact that goes far towards proving that the writers regarded Him as a Person.

We shall now soon approach our imaginary cube so as to be in actual contact with its surface, but before doing so we will remind ourselves that there are three prepositions which express our condition of nearness to it. They are ἐγγύς, παραπλήσιον and πλησίον. We need not spend time on these. The first is an adjective more frequent in John's Gospel than elsewhere and used in that Gospel three times as a preposition in a simple concrete sense. The second and third are used as prepositions once only respectively, πλησίον being used also several times as an indeclinable substantive with the meaning "neighbour."

We now begin to move towards the surface of our cube intending ultimately to reach and touch it. To express this movement we make use of the ancient and widely-used preposition πρὸς. This is one of the rare prepositions used in the New Testament with three cases, though with the genitive there is only one occurrence.² With the dative it occurs

¹ This usage is classical.

² Acts, xxvii, 34, in a sense exactly parallel to that of an occurrence in Thuc. iii, 59.

only six times with the accusative as a variant once, while the dative is once a variant to an occurrence with the accusative. The great majority of cases show the accusative. There are various senses in which the preposition is used, but we are concerned with only three of them. The first is the simple local aspect which is invested with infinite profundity and precious pathos when it is used to translate a certain phrase which was on the lips of our Lord. Thus we find Lk. vi, 47, πᾶς ὁ ἐρχόμενος πρὸς με; Lk. xiv, 26, εἴ τις ἔρχεται πρὸς με; Jo. v, 40, οὐ θέλετε ἔλθειν πρὸς με ἵνα ζωὴν ἔχητε; Jo. vi, 37; πᾶν ὃ δίδωσίν μοι ὁ Πατήρ πρὸς ἐμὲ ἔξει; Jo. vi, 44, οὐδεὶς δύναται ἔλθειν πρὸς με ἐὰν μὴ ὁ Πατήρ . . . ἑλκύσῃ αὐτόν. Here is a supreme example of the simplest of words and conceptions being invested with tremendous spiritual significance. The phrase is too simple, perhaps, too grand, for the theologian to handle. It belongs to the sphere of experience.

The second of the three senses of πρὸς which concerns us is one equally important for the spiritual life. It is that which corresponds to Latin *apud* and to a certain extent to French *chez*. It is the sense of home. We find it both of motion and of rest. There are two well-known Lucan examples and several in the fourth Gospel. Thus: "I will arise and go *home* to my father . . . And he arose and went *home* to his father" (Lk. xv, 18, 20); "Jesus knowing . . . that He had come forth from God and was going *home* to God" (Jo. xiii, 3); "now I go *home* unto Him that sent Me" (Jo. xvi, 5); and several similar examples. We find the same conception in 1 Pet. ii, 4: "to whom coming home"; in Mt. xi, 28, "come home unto Me"; and in Eph. ii, 18: ἔχομεν τὴν προσαγωγὴν . . . πρὸς τὸν Πατέρα. The idea of "rest at home with" is found in the great Logos passage at the opening of John's Gospel: "The word was in God's home"; and similarly in 1 Jo. i, 2, ἡ ζωὴ . . . ἥτις ἦν πρὸς τὸν Πατέρα¹; and in 2 Cor. v, 8, ἐνδημῆσαι πρὸς τὸν Κύριον.

It is unfortunate perhaps to have to pass from a conception which is familiar and precious to the simplest Christian believer to a passage of some difficulty which in the course of the centuries has occupied the time of many theologians. There is a consecutive sense of πρὸς with the accusative in which consequence or result is expressed. It is attested in 2 Pet. iii, 16: ἃ . . . στρεβλοῦσιν . . . πρὸς τὴν ἰδίαν αὐτῶν ἀπώλειαν. It occurs elsewhere only in 1 Jo. v, 16, 17 in the expression ἁμαρτία πρὸς θάνατον. We will not spend time in discussing mortal and venial sin, but simply make two suggestions. The subject that the apostle here has in mind is probably the same as our Lord had in mind when He spoke of sin against the Holy Ghost. Secondly it is possible that the difference between mortal and venial sin which the apostle has in mind may depend on a difference of personal relationship to God. But it would be best to leave this problem to the theologians.²

We have now advanced to the surface of our cube and find ourselves in actual contact with it. Before we go further this is a convenient

¹ See A. E. Brooke's note on πρὸς in *I.C.C., Johannine Epistles*, p. 7.

² See the clear notes *ibid.*, pp. 145-7.

moment at which to glance at the prepositions which express association, μετά, σύν and ἅμα. Μετά when followed by the genitive has the overriding sense of association and various shades of meaning which are close to each other and sometimes overlap. In its concrete sense it expresses contact or immediate association, and it is perhaps here that we should place the greatest of all its occurrences, which happens also to be the first: Mt. i, 23, Μεθ' ἡμῶν ὁ Θεός. The last occurrence in Matthew's Gospel is connected closely in meaning with this: ἐγὼ μεθ' ὑμῶν εἰμι, Mt. xxviii, 20. We might almost have included those two instances under another group of occurrences of the preposition in which it expresses what we might call advantage. The emphasis of the phrase is upon the *help* which the presence or contact brings. The conception comes over from the Old Testament and occurs first in the salutation to the Virgin Mary, Lk. i, 28, ὁ Κύριος μετὰ σοῦ. Under this head I have included the salutations at the conclusion of the Pauline Epistles and the Apocalypse, ἡ χάρις μετὰ πάντων and similar expressions.¹ Other senses of μετά with the Genitive do not concern us.

When followed by the accusative μετά consistently means "after" in a temporal sense except in one instance, Heb. ix, 3, where it means, "behind": μετὰ δὲ τὸ δεύτερον καταπέτασμα.² There is nothing to detain us here.

A preposition that covers much of the same ground as μετά but is rather more formal—we might even say more respectable, it is preferred by Luke—is σύν. Often it means nothing but "in addition to." It lacks the intimacy that is sometimes found in μετά. It is used in a simple local sense mostly, but by no means entirely, in Luke and Acts, but more often in a sense of association or addition. Here it is important in great Pauline passages such as Rom. vi, 8: εἰ δὲ ἀπεθάνομεν σύν Χριστῷ; or Rom. viii, 32: πῶς οὐχὶ καὶ σύν αὐτῷ τὰ πάντα ἡμῖν χαρίσεται. More usually this idea of the believer's association with Christ is expressed by συν—compounded with a verb. Σύν is used in the same sense as μετά in passages such as 1 Thess. iv, 17: "so shall we be for ever with the Lord."³

Once—in Mt. xiii, 29—the adverb ἅμα is used as a preposition meaning, "together with," but no theological principle turns upon the fact.⁴

There are three prepositions which express the fact of movement up to the point of contact with our imaginary cube. They are ἕως, ἄχρι, μέχρι, all in reality conjunctions but capable of use with a noun in the genitive case as prepositions.⁵ They are parallel in meaning, all

¹ The usage is apparently Hebrew in origin.

² Blass (*op. cit.*, p. 132) thinks that the meaning here is not simply "behind," but "after passing the second veil one comes to . . ." But see Mayser, *op. cit.*, p. 445, for a few local examples.

³ This usage parallel to μετά did not occur in Attic and seems to be derived from Ionic.

⁴ Occasionally it is used to emphasize σύν: ἅμα σύν = together with.

⁵ ἕως as a preposition appears first in Hellenistic, while ἄχρι and μέχρι were so used in Attic.

three possessing temporal, local and abstract senses. With rare exceptions ἕως is used by Matthew and Mark and ἄχρι by Luke. There is nothing of special remark for our purpose in their occurrences, although it is, perhaps, worth pointing out the use of ἄχρι (in the combination ἄχρι οὗ) in the Pauline formula of the Lord's Supper (1 Cor. xi, 26) and in the well-known phrase in Rev. ii, 10: γίνου πιστὸς ἄχρι θανάτου, answered in Rev. xii, 11: οὐκ ἠγάπησαν τὴν ψυχὴν αὐτῶν ἄχρι θανάτου.

We now for the first time pierce the surface of our cube and pass inside it. This action is of course expressed by the preposition εἰς, which remains as popular as ever in Hellenistic Greek and is beginning to increase its sphere by taking over some of the functions of its sister preposition ἐν, which in modern Greek it has absorbed. Εἰς occurs some 1,200 times in the New Testament, and either the cause or effect of this frequency of use in the written, and presumably the spoken, language also, is that it lacks emphasis to a greater extent than other prepositions. There is, however, a passage in which this preposition makes a superb contribution to elementary theology. It does so, however, in conjunction with two other prepositions ἐκ and διὰ, and we will wait till we reach them before we look at the passage in question.¹

We are now inside our imaginary cube and our relationship to it is expressed by the most popular of all prepositions, ἐν, which occurs over two thousand times in the New Testament. The preposition occurs in various senses, a simple local sense, temporal, instrumental, or expressive of a state (e.g. *Solomon in all his glory*). The supreme contribution of this preposition to New Testament religion is in the Pauline phrase ἐν Χριστῷ. The meaning is rich and wide. There may sometimes be a suspicion of the instrumental sense in the use of this phrase, but it belongs more nearly to the last of the four that we have just mentioned. The local sense is not altogether absent, for we cannot exclude the conception of shelter or refuge from the condition which the phrase expresses. But the main idea denoted by these two words is, I imagine, an extension of the fourth sense, whereby the preposition becomes almost equivalent in meaning to the words "a part of." A similar use by the apostle Paul is ἐν τῷ Ἀδάμ (1 Cor. xv, 22),² and the meaning of the preposition is identical in either case. To be "in Christ" means to be in Him in the sense in which a man's hand is *in* his body. In this simple sublime phrase there is hope and comfort for the sinner and power for the saint, there is the revelation of an inner spiritual life embracing but surpassing the Christian's life in this world, and there is the expression of the unity of all believers with the implied denial of the possibility of spiritual isolation.³

While inside and in the heart of our cube between its walls, as it were, we find four further prepositions to express our position, originally

¹ For the overlapping of εἰς and ἐν and further usages of εἰς see Blass (F.), *op. cit.*, pp. 121-3.

² See a short but good note by A. Robertson and A. Plummer in *I.C.C.*, p. 353.

³ On this phrase see Deissmann, *Die nt. Formel "In Christo Jesu"* (Marburg, 1892).

adverbs pressed into prepositional service. They are ἐντός, ἔσω,¹ μέσον and μεταξύ. Ἐντός alone of them gives us a moment's pause. It occurs only twice, but its second occurrence is important—Lk. xvii, 21: ἡ βασιλεία τοῦ Θεοῦ ἐντός ὑμῶν ἐστίν. I think that both those who translate this "in your midst" and those who translate it "in your hearts" have factors in their favour. We must leave the solution of the problem to the theologians since the linguists cannot speak with an absolutely certain voice. Perhaps I might suggest, however, that the linguistic evidence seems to be stronger for the second view. If this is so the words mean that the kingdom of God is a reality of the inner spiritual life and its introduction must not be expected to take place by political or economic means.²

We do not intend to imprison ourselves in the interior of our imaginary cube but pass from its centre towards the surface opposite to that by which we entered and out again beyond the area covered by the cube. In doing so we have completed a journey *through* the cube and may express this fact in relation to the cube by the preposition διὰ. This is an ancient preposition and appears in the New Testament with two cases, the genitive and the accusative. Many of its occurrences are emphatic. With the genitive it has a simple local sense, examples being found in Mt. xii, 1: διὰ τῶν σπορίμων; Mt. vii, 13: διὰ τῆς στενῆς πύλης. Occasionally it occurs in a temporal sense, e.g. δι' ἡμερῶν, Mk. ii, 1; διὰ τριῶν ἡμερῶν, Mk. xiv, 58; and δι' ἡμερῶν τεσσαράκοντα, Acts, i, 3. Occasionally also it is purely causal, as in Rom. xii, 3: διὰ τῆς χάριτος; Rom. xiv, 14: δι' ἑαυτοῦ (meaning "of itself"); or Heb. xii, 28: χάριν δι' ἧς. By an extension of this causal use it may express a condition or situation as in 2 Cor. ii, 4: διὰ πολλῶν δακρύων; Rom. xv, 30: παρακαλῶ . . . ὑμεῖς . . . διὰ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ καὶ διὰ τῆς ἀγάπης τοῦ Πνεύματος, or 1 Tim. ii, 15: σωθήσεται . . . διὰ τῆς τεκνογονίας. This seems to be the sense in which διὰ occurs in the important prepositional phrase of Eph. iv, 6: εἰς Θεὸς καὶ Πατὴρ πάντων ὁ ἐπὶ πάντων καὶ διὰ πάντων καὶ ἐν πᾶσιν. The context forbids us to take the preposition in a purely concrete sense, and the meaning seems to be "One God and Father of all, Who is over all and in every situation," or if πάντων be masculine, "in the midst of every life." In either case the thought is stimulating and comforting.³

The most important usage of διὰ with the genitive is for our purposes the instrumental. Examples are to be found in Lk. xvii, 1: οὐαὶ δὲ δι' οὗ ἔρχεται; Acts, viii, 20: τὴν δωρεάν τοῦ Θεοῦ ἐνόμισας διὰ χρημάτων κτᾶσθαι; or 2 Tim. ii, 2: διὰ πολλῶν μαρτύρων. What is perhaps the

¹ Ἐσω occurs as a preposition as early as Homer.

² See the able note by A. Plummer in *I.C.C.*, p. 406. He inclines to "in your midst." See also Professor Creed's note, *Gospel according to Luke* (1930), pp. 218-9. For the R. C. view see M. J. Lagrange (*Evangelium selon S. Luc*, 1921), pp. 460-1. He tends to make light of the distinction.

³ T. K. Abbott (*I.C.C.*, p. 109) thinks the phrase points to suffusion throughout the whole body of Christians. Cf. J. O. F. Murray (*Ephesians*, p. 64), "all-pervading."

most important example of all we will leave till we deal with the preposition ἐκ as we did in the case of εἰς. Another passage where διὰ is emphatic or outstanding in this sense is Eph. ii, 8: διὰ πίστεως. Grace is the instrument of salvation and faith its means. Again we have in Heb. ii, 10 the juxtaposition of both accusative and dative following this same preposition διὰ: δι' ἐν τὰ πάντα καὶ δι' οὗ τὰ πάντα. This leads us at once to Jo. i, 3 and 10: πάντα δι' αὐτοῦ ἐγένετο, ὁ κόσμος δι' αὐτοῦ ἐγένετο, where we are led to conceive of the Logos as the instrument, channel or means of the creative power which has its source in God.¹ This instrumental διὰ with the genitive plays an important part in the Matthaean quotation formula where we always find διὰ τοῦ προφήτου or the name of the prophet, sometimes joined, as we have seen, with ὑπὸ τοῦ Θεοῦ. The prophet is regarded as the channel or instrument not the source of the message. The formula occurs some eleven times in the first gospel. The occurrence of the preposition is rather thought-provoking in the phrase, τῷ ἀνθρώπῳ ἐκείνῳ δι' οὗ ὁ Υἱὸς τοῦ ἀνθρώπου παραδίδοται. It occurs in all three synoptists. It suggests that we are to conceive of the traitor as the instrument of a higher power rather than as the originator of the betrayal, and throws light upon the sinister words in the fourth Gospel which states that the devil put it into Judas' heart and that Satan entered into him (Jo. xiii, 2, 27). We have the same quotation formula as in Matthew in Acts, ii, 16, and the conception both of Jesus and the apostles as the channels of God's power (Acts, ii, 22, 43). The same thing is said of an angel: τὸ γινόμενον διὰ τοῦ ἀγγέλου (Acts, xii, 9). In Acts, xi, 28, we find what appears to be an interesting instance of a contrary process: Ἀγαθὸς ἐσήμαινε διὰ τοῦ Πνεύματος. I must leave a decision to the theologians, but I suggest that in this case the word Πνεῦμα does not refer to the Holy Spirit, but to the spirit of prophecy which is His gift.²

When followed by the accusative the preposition has no concrete sense, either local³ or temporal, but runs parallel to the uses with the genitive in causal and instrumental⁴ functions and the expression of condition or situation. The causal is, however, extended into final and consecutive senses, while the final is usually narrowed in scope to a sense of benefit or advantage.⁵ The preposition with the accusative can generally safely be translated "on account of," but its exact sense in each case needs a closer definition. There is an important double occurrence in Rom. iv, 25: ὅς παρεδόθη διὰ τὰ παραπτώματα ἡμῶν καὶ ἡγέρθη διὰ τὴν δικαίωσιν ἡμῶν. The first of these two sentences is a quotation from Isa. liii, 5, and its meaning is clear. The preposition is purely causal. No purpose of advantage to benefit our transgressions

¹ On the expression διὰ Χριστοῦ see Schettler, *Die paulinische Formel "Durch Christus"* (Tübingen, 1907), and Jonser, *De paulin. Formule "door Christus"* in *Theol. Studien* 26 (1909), pp. 173-208.

² On διὰ with the genitive see Mayser, *op. cit.*, pp. 419-426.

³ In Luke, xvii, 11, there is a variant reading διὰ μέσον.

⁴ Also classical.

⁵ In classical Greek this would be expressed by ἐνεκα.

was intended by the death of Christ. They were not the purpose of His death but the cause of it. But what does the second διὰ mean? The sentence is perhaps most usually read in the sense that the resurrection procured our justification. It is not our business to ask whether this is consonant with the catholic evangelical theology (though I believe it is not) but whether this is the proper translation of the words. The answer must be that it is a possible and quite justifiable translation though it involves a kind of play upon two senses of the preposition διὰ. In the first phrase the preposition is causal, in the second it is final. Both meanings are of course well attested, but is it not easier to construe the preposition in exactly the same sense in both these phrases, which are so closely linked in the text? In that case the meaning is that our justification was the *cause*, not the purpose, of the resurrection. The deduction would be that the death of Christ was the means of the justification and the resurrection its sequence. Incidentally I think this gives us a more reliable theology.¹

Another emphatic occurrence of διὰ with the accusative is to be found in Heb. ii, 9. The sentence, partly made up of quotation from Ps. viii, runs as follows: τὸν δὲ βραχύ τι παρ' ἀγγέλους ἡλαττωμένον βλέπομεν Ἰησοῦν διὰ τὸ πάθημα τοῦ θανάτου δόξῃ καὶ τιμῇ ἐστεφανωμένον. The prepositional phrase stands in an emphatic position in the middle of the sentence. Does it belong to the words that precede it or to those that follow it? If it belongs to the former the preposition is final in sense, if to the latter it is causal. If the context does not resolve the doubt—and I suggest that it does not—it seems more natural to link the prepositional phrase with what precedes. Jesus was made a little lower than the angels in order to suffer death. But the position of the phrase seems to invite us to lay a double burden upon the preposition and to understand it causally with the words that follow as well as finally with those that precede, though we may be inclined to regard the final sense as primary.²

It is in this causal sense that I understand the preposition in the phrase διὰ τὸ ὄνομά μου which occurs in Mt. x, 22; xxiv, 9; Mk. xiii, 13; and Lk. xxi, 17. The meaning in each case would then be, "because you belong to Me."

The causal sense with the accusative occasionally passes into an instrumental, where we might expect the genitive. Interesting examples of this usage, are to be found in Rom. viii, 20: τῇ γὰρ ματαιότητι ἣ κτίσις ὑπετάγη . . . διὰ τὸν ὑποτάξαντα, where the genitive would be impossible and the words seem to imply that creation was subjected to vanity by the will or decree of God, *because*, that is to say, God so willed it; Rom. iii, 25: διὰ τὴν πάρεσιν τῶν προγεγονότων ἀμαρτημάτων,

¹ W. Sanday and A. C. Headlam in *I.C.C.* (p. 116) take an exactly opposite view, even suggesting the possibility of the first διὰ being final. See also R. St. J. Parry (*Romans in Cambridge Gk. Test. for Schools*, p. 76), who suggests Hebrew parallelism in the passage. I cannot accept this view. P. C. Boylan (*St. Paul's Epistle to the Romans*, Dublin, 1934, pp. 73-4) notices the difficulty but finds no adequate solution, being misled by his view of the sense of διὰ.

² See J. Moffatt's clear note in *I.C.C.* (pp. 23-5).

where the sense seems almost inseparable from that of the instrumental διὰ with the genitive; Jo. xv, 3: ὑμεῖς καθαροὶ ἐστε διὰ τὸν λόγον where the same may be said, the root conception being, "You are clean *because* the word has been preached to you," and Jo. vi, 57, where we find κἀγὼ ζῶ διὰ τὸν Πατέρα καὶ ὁ τρώγων με κἀκείνος ζήσεται δι' ἐμέ. Here the causal διὰ with the accusative accentuates the sense of dependence far more than would have been the case by the use of instrumental διὰ with the genitive, had that been appropriate on other grounds.

The sense of advantage, which derives from the final sense, is well seen in 1 Pet. i, 20: φανερωθέντος δὲ ἐπ' ἐσχάτου τῶν χρόνων δι' ὑμᾶς a statement that is breath-catching in the wonder and width of its grace. It seems likely that a suspicion of this meaning of advantageous purpose is mingled with the causal in the phrase that occurs three times in the Apocalypse: διὰ τὸν λόγον τοῦ Θεοῦ καὶ τὴν μαρτυρίαν Ἰησοῦ (Rev. i, 9; vi, 9; xx, 4—in the last instance the order is reversed). These words express the reason for the residence in Patmos, for the martyrdom and for the decapitation respectively, but do they not also suggest that the word and the testimony *benefit* by these things? ¹ The same suggestion, it seems to me, is made in another phrase in the Apocalypse: ἐβάστασας διὰ τὸ ὄνομά μου (ii, 3). This reminds us of course of the identical phrase in the Gospels, but the context and phrasing seem to suggest to the mind the sense of advantage in the preposition more prominently than the purely causal. The Name benefited by the endurance.

We must leave this preposition and notice in passing two prepositions which supplement it in two of its abstract senses. Ἔνεκα is occasionally used, followed of course by the genitive, in a causal sense, chiefly in the synoptists and three times in the sense of beneficent purpose in 2 Cor. vii, 12. In χάριν we have the accusative of the great New Testament word χάρις used six times in all as a preposition, normally following its noun. The general sense is "thanks to", but the meaning is closely parallel with that of διὰ. The causal sense is found with the pronouns τούτου, οὗ and τίνος once each and the final sense in three occurrences of which a notable and rather difficult one occurs in Gal. iii, 19: Τί οὖν ὁ νόμος; τῶν παραβάσεων χάριν προσετέθη ἄχρις ἂν ἔλθῃ τὸ σπέρμα. "Because of transgressions," say the Authorized and Revised Versions. But is the preposition causal? Surely the whole argument of the context and the whole theology of the apostle teach that the law cannot deal with transgressions. Why should "transgressions" be the cause of the giving of the law? Moreover the substantive is not ἀμαρτημάτων "sins" in the widest sense, but *transgressions*, that is to say, breaches of the law (see Rom. iv, 15). Surely the truth is that the law is the cause of transgressions, not transgressions of the law. If that be so the preposition χάριν is final, and the verse teaches that the law was given in order that it might be broken, that is to say, of course, that its requirements might reveal to man his inability to keep them.² Other final uses of the preposition are to be found in Tit. i, 11, and Jude 16.

¹ See, however, the note of R. H. Charles in *I.C.C.*, vol. i, pp. 21-2.

² So exactly E. de W. Burton in *I.C.C.*, p. 188.

Having passed through the interior of our cube from end to end we pass out of it expressing our action in relation to it of course by the preposition *ἐκ*. This preposition, followed by the genitive only, is used in the New Testament in a simple concrete sense (e.g. *Ἐξ Αἰγύπτου*, Mt. ii, 15; *ἐκ τοῦ οὐρανοῦ* (frequently); *ἐκ τῆς αὐτῆς ὁπῆς*, Jas. iii, 11). It is used occasionally in a temporal sense (e.g. *ἐκ νεότητός μου*, Mk. x, 20; *ἐξ ἀρχῆς*, Jo. xvi, 4). Apart from an infrequent consecutive sense, of which there are two instances in Paul and two in the Apocalypse, the remaining occurrences may be divided into three main senses, a general sense of separation in which I have included the partitive and the use with numbers; an instrumental usage; and the sense of origin. Striking occurrences of the preposition are to be found in the phrases *ἐξελεξάμεν ὑμᾶς ἐκ τοῦ κόσμου* (Jo. xv, 19) and *οὓς δέδωκάς μοι ἐκ τοῦ κόσμου* where there is a play upon the senses of the preposition in the phrase *ἐκ τοῦ κόσμου*, in the bold expression *πρωτότοκος ἐκ τῶν νεκρῶν* (Col. i, 18; Rev. i, 5), where the sense of origin is changed by the words *τῶν νεκρῶν* into one that we must class with the usage expressing separation; and in the curious partitive occurrence in 1 Jo. iv, 13: *ὅτι ἐκ τοῦ Πνεύματος αὐτοῦ δέδωκεν ἡμῖν*. Here it is difficult to suppose that the Holy Spirit can be referred to, but *πνεῦμα*, or the spirit of life, appears to be conceived of, as so often in the Old Testament, as existing in a great reservoir from which it is poured into the separate vessel of the individual human body or personality.

The instrumental usage of *ἐκ* is not frequent as compared with the others, but there are several striking Pauline occurrences. The Epistles to the Romans and Galatians give us the great doctrinal contrasted expressions *ἐκ πίστεως* and *ἐξ ἔργων* used with the verbs "to be justified" and "to live," and the same contrast appears several times in the second chapter of James. Other interesting occurrences are to be found in Rev. xx, 12: *ἐκρίθησαν οἱ νεκροὶ ἐκ τῶν γεγραμμένων ἐν τοῖς βιβλίοις*; in Eph. iv, 16: *Χριστὸς ἐξ οὗ πᾶν τὸ σῶμα συναρμολογούμενον*, etc., with a similar expression in Col. ii, 19.

The most important of the senses of *ἐκ* is that of origin. Under this head we have passages such as 1 Tim. i, 5: *ἀγάπη ἐκ καθαρᾶς καρδίας*, where the heart is visualized as the source of love, with a similar expression in 2 Tim. ii, 22; or the rather strange *τὸ ἐξ ὑμῶν* of Rom. xii, 18, where "as much as lieth in you" seems to me a most inadequate, if slightly humorous, rendering. The meaning surely is rather, "for your part," "so as far as your side of the matter is concerned" with the emphasis upon *ὑμῶν*.¹ But it is in the Johannine writings that this usage is seen in its most striking form. There we have for instance *οἱ οὐκ ἐξ αἱμάτων οὐδὲ ἐκ θελήματος σαρκός, οὐδὲ ἐκ θελήματος ἀνδρός, ἀλλ' ἐκ Θεοῦ ἐγεννήθησαν* (Jo. i, 13). The second and third instances of these four shade of course into the instrumental sense. In John iii, 6, 8, we have the great contrast between *ἐκ τῆς σαρκός* and *ἐκ τοῦ πνεύματος*, in iii, 31, that between *ἐκ τῆς γῆς* and *ἐκ τοῦ οὐρανοῦ* and later in the

¹ So W. Sanday and A. C. Headlam in *I.C.C.*, p. 364.

Gospel the great statements by the Lord Jesus Christ of the origin of the living bread, *ἐκ τοῦ Θεοῦ* or *ὁ καταβάς ἐκ τοῦ οὐρανοῦ*, with the contrasted *ὑμεῖς ἐκ πατρὸς τοῦ διαβόλου ἐστέ* (viii, 44). Later, in the Gospel we have several times the expression *ἐκ τοῦ κόσμου* and once *πᾶς ὁ ὢν ἐκ τῆς ἀληθείας* (xviii, 37). The same expressions *ἐκ τοῦ διαβόλου*, *ἐκ τῆς ἀληθείας* and frequently *ἐκ τοῦ Θεοῦ* occur in the first Epistle of John. All this is in line with the Johannine genius, by which the simplest words, expressions sometimes almost bordering on an absurdity of simplicity, are made the vehicles of a profundity of meaning that transcends the human intellect and can only be fully appreciated in the realm of spiritual experience. What does it mean to be *ἐκ τοῦ Θεοῦ*? No one can reply in anything approaching a complete sense, "*Γινώσκω*," but there are some of us, thank God, who always humbly and still only partially may say, "*Οἶδαμεν*."

There is one great passage where *ἐκ* occurs which we will leave for a few minutes as we did in the case of *εἰς* and of *διὰ*.

Our last preposition is *ἀπὸ*, which expresses the action we take in relationship to the central cube as we leave it behind and move further and further away from it. It is on the whole a simple concrete preposition, but its use to express instrumentality or agency, when it sometimes becomes confused with *ὑπὸ* as variant readings show, is worth noting. Examples are *θέλομεν ἀπὸ σοῦ σημεῖον ἰδεῖν*, Mt. xii, 38; *οἱ πλουτήσαντες ἀπ' αὐτῆς*, Rev. xviii, 15; or *οἱ μὲν οὖν διασπαρέντες ἀπὸ τῆς θλίψεως*, Acts, xi, 19.¹ One of the most illuminating and valuable occurrences of this preposition is almost its first: *σώσει τὸν λαὸν αὐτοῦ ἀπὸ τῶν ἁμαρτιῶν αὐτῶν*, Mt. i, 21. Here the preposition gives food for thought to the theologian, warning to the antinomian, and assurance to the simple believer.

I have purposely left for a climax what I believe to be the most striking prepositional sentence of the New Testament. It constitutes itself a climax in its context, appearing as it does at the conclusion of the apostle Paul's great dissertation on the meaning and fulfilment of Old Testament prophecy addressed to Israel. I refer of course to the great argument on the remnant found in Rom. ix-xi. Apart from the ascription which forms the concluding sentence of the whole, the apostle ends this section of the epistle with the words, "*Ἐξ αὐτοῦ καὶ δι' αὐτοῦ καὶ εἰς αὐτὸν τὰ πάντα*."² It will be noticed that this sentence depends for its meaning almost entirely upon the three prepositions which constitute its emphatic words. In modern English we should not perhaps lay all this burden upon prepositions. We should say, "He is the source, the channel and the goal of all things." But even if we use substantives, the weight is greater than the human intellect can bear. It seems to me that the whole of theology is contained in this one sentence and expressed by these three prepositions. Transcendence and immanence are both

¹ On *ἀπὸ* where *ὑπὸ* or *παρά* would be expected see Blass, *op. cit.*, p. 124.

² On this formula see Norden (E.), *Agnostos Theos* (Leipzig, 1913), pp. 240-250. R. St. J. Parry (*op. cit.*, pp. 152-3) has a good note with parallels to the use of *διὰ*.

there. The care of God for His creation and its dependence upon Him are there. His almighty power is there, His infinity and His existence from eternity past. His sovereignty over the present world is there. The sentence contains a firm foundation for assurance on the part of the weakest saint. The foundation for all Christology is there as well as for all right thinking about human nature, and above all a triumphant hope for an eternal future is there. The sentence bridges eternity and brings down eternity into our poor world as it passes by. It stops short nowhere and its wide expanse embraces all our need. It starts with God, catches us up on its journeys, and carries us on to the time when forever God will be all in all.